

promised them that they should do greater things after the Ho'y Spirit had come upon them, in the way of winning men than he himself had done during his ministry; also that their success depended on their abiding in him and his word abiding in them. The first great fulfillment of this symbolic draught of fishes after their failure was seen on the day of Pentecost and wonderfully thereafter during the first century of Christianity and again and again since whenever the disciples have come together at his word, tarrying for enduement of power, and then boldly casting down the net.

But notice the instinct of love. John had a deeper spiritual vision than any one of the other disciples. His thoughtful meditation and love for Christ had given him a deeper knowledge of Christ and his habits. So soon as the conviction had taken firm hold on his mind and heart he said, and perhaps only to Peter, "It is the Lord." It is always a good thing for us to communicate our spiritual impressions and perceptions to others, especially to those who are less quick in these matters than ourselves. This is the way disciples are won and this is the way brethren and sisters are helped by one another.

Here we have the characteristic Peter, the first to go a fishing. He was also the first to leave the fish to go to Jesus. What were the fish to him? We must always admire this grand man whose fifty years had not quenched his natural enthusiasm and whose love for Christ had quickened and glorified unto such a heavenly zeal. We recognize and commend John's quickness of spiritual insight and we commend Peter's impulsive and honest zeal, but we no less admire the patient fidelity of those other disciples who still stuck to their work even when there is an exciting time or occasion for you to throw it down. I have no doubt that the Master was as much pleased with them as with John and Peter.

To every man his work. We have no right to criticise. Taking these three classes or types together, what a beautiful combination of workers in the church. We need those whose spiritual perception can open the Scriptures to us and say to us, "It is the Lord." We need those fiery and impulsive leaders who break forth and are not afraid to plunge headlong into the sea and lead the way to the Master; and we need above all those pa-

tient souls who stick to the work and do not leave it until the fish which are enclosed are safely brought to the shore and are safely harbored in the church of our Lord and Master.

Brethren and sisters, if possible let us covet to have all these traits in ourselves, spiritual perception, impulsive zeal and faithful service for our Savior.

Ashland, Ohio.

TRUE HAPPINESS.

D. E. RONK.

The true disciple of Jesus enjoys the climax of happiness. Why should he allow the vain things of this world to bother him? If you as a disciple of Jesus cannot say you are happy, something is wrong. The true spirit of Jesus is not working in you and you are not enjoying the pleasures of a Christian life.

Christ intended that his people should be a happy people, not always complaining when things do not go just to suit them. People do not realize the happiness of a Christian life until the spirit of Christ has got hold of them.

Too many expect a change before accepting Jesus but here I think a great many are wrong for the change in our life comes after we have complied with the teaching of Christ. Our part is indeed small but it must be done first, then if we are sincere we will see the change.

We are at any time likely to be called to give an account for our lives to God and who are we going to blame if our account is not satisfactory to Him. Every man must give an account for himself.

Let us try to live Christ-like as near as possible, taking him for our ideal, not picking out the blackest sheep in the flock and say, "I am just as good as he is." You might be all that and not much either. The only true way is to do just as Jesus taught and any one that can read and understand English knows what that is and Christ says, "If ye know these things, happy are ye if ye do them." Some think happiness lies wholly in worldly pleasure. I can't see how there can be much pleasure sitting up all night and good for nothing all the next day; going around with a dull headache from the lack of sleep and acting as if no one had a right to speak to you. Some call this happiness. True happiness rests with the one that can go to sleep at night feeling assured that

if Christ should call them before morning they are ready to meet the Master.

Turlock, Calif.

THE MINISTER'S QUALIFICATIONS.

J. C. MACKEY.

In this day of innovation and removal from the older notions in religion, when ministers are in danger of being regarded on the same plane with secular instructors, and not as divinely appointed teachers and ambassadors for Christ, it may be well for us to seriously consider the ministry as laid down by Paul in I Timothy 3:1-7 and in Titus 1:7-9., and see if the fault does not lie in the fact that preachers have made themselves blameworthy, and hence fair subjects of criticism, not having fully measured up to the divine requirements.

From the Scriptures referred to we gather the following principle thoughts: *First*, the minister should know and love the truth. *Second*, he should be filled with the Holy Spirit. *Third*, he should aim to be as able intellectually as his means and opportunities may afford.

First. The minister should know and love the truth. The servant of Christ who will be successful in his work must have his eye ever on the precious truth of God, as revealed in the Holy Scriptures. Set aside the Inspired Word, chip or file it to make it agree with modern theories and skeptical philosophy—or, to be liberal and independent, leave the line of orthodoxy, and what oracle will sound forth the response of truth. To discern what truth is the most mighty, minds in all the ages have been energetically employed. And yet the solution is so plain—Jesus says, "I am the way, the truth and the life." John's testimony is, "The Word was made flesh and dwelt among us." THE WORD—This is the Divine Truth. The minister of the Gospel should know the Word. It is his business to study God's Book as a science, because its forms, and facts, and doctrines, can only be appropriated by the memory, and arranged by the judgment. This will not differ much from his method of studying any other science. But the Word must be treated as a spiritual and special science, founded on a divine revelation, and concerned with the eternal interests of mankind. It must be studied spiritually as well as intellectually—on our knees, and in our closets. It seems like a farce to